

est esteem already, and an effort to sink it deeper in the contempt of the intelligent and pious of his brethren, would be to find "a lower depth to the lowest deep." We understand he has but five hundred subscribers, and that this number is rapidly diminishing, although his first year is but half expired. The very Christian epithets of "oppressors and robbers," "infamous sin of slavery," "counsel of the devil" &c., &c., which the good doctor applied to his brethren of Kentucky, will doubtless be kindly appreciated by them. And the resolve of himself and church "not to break the law with the slaveholders, or in any way to countenance them, as Christians," will be duly reciprocated by his Kentucky brethren towards his paper.

" JEFFERSONVILLE, Sept. 20, 1834.

Brother Scott,

" Dear Sir.—I addressed you a letter some time ago, requesting an expression of your views upon the subject of slavery as it is at this time tolerated by some of the professed restorers of the Ancient Gospel. I must confess that I have fears that the leaders of reformation are wanting in moral honesty as well as moral courage. They have evinced a little of the leaven peculiar to this degenerate age. They show a willingness to compromise the truth with "oppressors and robbers" for such are slaveholders when weighed in the balance. Now, my dear sir, of what avail will our reformation be, if it is understood to sanction slavery? Is not slavery the parent of ignorance? How can the human mind ever be enlightened while it is held in bondage, subject to the service of others? Will it even then, after a moderate amount of research, while all qualifications for judging are prohibited? To say nothing of the morality of slavery, the success of our principles depends upon the freedom and intelligence of the human mind. Can you, Brother Scott, as an honest teacher, hold your peace, under those convictions, which every rational man must have when he reflects upon the subject? Is it possible, sir, that you cannot utter a word, for the oppressed and those who have none to help them? Have you no bowels of compassion for the suffering of our fellow creatures who are groaning in hopeless slavery—doomed to intellectual and physical degradation, and that, too, by professed Christians, and many of them the advocates of the Ancient Gospel, who have protested against Kingly and Priestly domination, and have labored to remove the ignorance upon which they exist?

" The truth is, Brother Scott, Slavery, Kingcraft, and Priestcraft, are all inimical to the Gospel; and if we are honest restorers of the Ancient Gospel, we must direct our energies to the entire overthrow of the whole. They are a trinity of evil, the source of all the suffering in Christendom. The disciples in this part of the country are beginning to throw off their *cowardice* and their *mean-spirited* spirit, and to speak boldly upon the subject. Silver Creek has resolved to hold no correspondence with associations that sanction slavery. Our church at this place, of 70 members, have resolved not to break the law with slaveholders, or in any way to countenance them, as Christians. For all of which I thank God, and hope that he will save us from having the infamous sin of slavery engraven upon our church by the supineness and pusillanimity of those who plead his cause.

" If you will not open your batteries upon this citadel of the devil, I have but one request to make of you, and that is to publish this over my signature, (for which I will pay the usual price) and erase my name from the list of your subscribers, and forward your account to this office for payment, as I can no longer conscientiously wish you God speed.

" Yours, in the hope,
" NAT. FIELD."

The foregoing letter of Dr. Field with the prefix by J. M. P. appeared in the Bapt. Banner and Western Pioneer of Oct. 22, 1840.

The letter shows that the spirit of Abolition is waking up in Kentucky, and the prefex shows that the pro-slavery party is beginning to be alarmed. In both these facts we heartily rejoice, while we are ashamed of J. M. P. as a recreant son of New England.

Religious Intelligence.

Kennebec Baptist Association.

The eleventh Anniversary of this Association was held at New-Sharon, Me. September 15 and 16, 1840. The Introductory Sermon was delivered by Rev. Paul S. Adams of Augusta, *Sylvanus Boardman*, Moderator, *A. Drinker*, Assistant Moderator, *S. F. Smith*, Clerk. The number of Churches, 23, Pastors, 10, Ordained Ministers, 16, Licentiates 4. Net increase, 22. Whole number of members 1425. The Committee on Slavery, Temperance, and subjects and seasons of prayer, reported the following Resolves:

Resolved, That as slavery is a sin of the most awful magnitude, and as it presents one of the chief hindrances to the progress of religion in the southern portion of our land; and whereas, we, as a denomination, are deeply interested in it, we therefore do resolve that we will use every power at our disposal to remonstrate with our brethren who hold their fellow-men in slavery, that they would break every yoke, and let their captives go free.

Resolved, That the evils of intemperance, the bap effects of the temperance-movement, thus far upon the best interests of man, and as preparing the way for revivals of religion; and the present indications of God's providence in Ireland, and other regions of the world, demand of us renewed exertion in practising and advocating the doctrine of total abstinence from all that can intoxicate.

Resolved, That in addition to the usual monthly seasons of prayer for the various objects of Christian benevolence, we recommend that the first Monday of January next be observed as a day of fasting and prayer, that the Lord would revive his work in the churches of this Association, and throughout the world.

The report was accepted and the resolutions adopted.

We are particularly pleased with the following report of the Committee on Education, Missions and Sabbath Schools.

The Committee deem any new expression of opinion on these themes almost a work of supererogation. Still they will not pass by the present opportunity of assuring one another, and the churches, and the whole Christian community, of their unshaken interest in this lovely sisterhood of objects. We steadfastly maintain that a special call from the Head of the church is the only proper introduction to the ministry; and the special and constant illumination which comes from the Spirit, is the only adequate qualification for the sacred office.

Yet we feel it important that our brethren who enter upon the holy work should stand at least on a level with the intelligence of the age; and as much above it as they can; not for their own pride, but for their influence, and usefulness in promoting the advancement of the kingdom of the Redeemer.

We should do well to afford them, at any reasonable expense, every possible opportunity to rise to that intelligence, and surpass it, as a high me-

stion: Many of our fathers in the ministry, some of whom we survive, have, notwithstanding their disadvantages, stood above their age. We ought to stand, certainly, on a par with our own.

Talent, consecrated and educated, will be a blessing to God, as talent, consecrated, without being educated; and must be more useful to the world.

We recommend to our brethren a more fervent interest in the cause of missions, foreign and domestic. It is the cause of God. We cannot love it

too well. We ought not to relax our liberality or our prayers, till our heavenly privileges are enjoyed by every nation and every community under heaven. The treasures need our aid. Every tract distributed may win souls to Christ. Every missionary may prove an angel of mercy.

Our churches are replenished mostly from the ranks of the young. They cannot come to us too well furnished with scriptural knowledge. Enlightened piety, other things being equal, the most efficient. Our Sabbath School instruction cannot furnish a regenerate heart. But, if can, guide God, bring that illumination which will make it strong and active.

Resolved, That social visits, unnecessary travelling, the holding of stocks in steamboats, canals, boats, stages, &c., engaged in secular business on the Christian Sabbath, is a violation of its sanctity.

Resolved, 1st, That it is the duty of all christians to bear their individual and combined testimony against licentiousness.

Resolved, 2d, That it is the duty of ministers of the gospel to preach against this as against all other flagrant sins.

After listening to an interesting Address from Rev. E. GALUSHAS, relative to the history and objects of the World's Anti-Slavery Convention, to which he was sent as a delegate, adjourned to meet at the Semi-Annual Meeting of the Association, at Marion, at a time hereafter designated. Prayer by the Moderator.

Colchester, Oct. 17, 1840.

From the Vermont Telegraph.

The love of money is the root of all evil.—I

Tin, 6: 10.—It has engendered controversies

fostered quarrels and cherished riots.

In a word, it contemns law—spurns order—loves

mob—prompts the highwayman—furnishes

many victims for the scaffold—fills the prisons—

supports the mid-night incendiary—incites the

gambler—inspirits the counterfeiter—countenances the liar—respects the thief—violates

obligation—reverences fraud—incites the father to

butcher his offspring—helps the husband to mas-

sacre his wife— aids the child to grind his par-

oedical axe—suborns witnesses—nurses perjury

defiles the jury-box—stains the judicial em-

mine—bribes votes—disqualifies voters—cor-

rupts elections—pollutes our institutions—arms

the pretended patriot—causes man to enslave

his fellow man—curses God, and despises

our scripture guides.—Telegraph.

A Wretched Practice.—What is it?

"Sleeping in the house of God." As Mr. Nicoll, of Exeter, was once preaching, he saw several

adherents asleep, and thereupon sat down.

Upon this, and the movement that at once took

place in the church, they awoke and stood up

with the rest; upon which he again rose, and said,

"The sermon is not yet done, but now

you are awake, I hope you will hearken more diligently."

Galena, Illinois.—A correspondent of the

Hartford Observer states, that there has been a

great revival in the country around Galena; and

that important accessions have been made to the

Presbyterian and Methodist churches.

In pursuance of the instructions of the Convention, the Ex. Committee voted that the first anniversary of the AMERICAN BAPTIST ANTI-SLAVERY CONVENTION be held in the city of New York, on

the first Tuesday in May, 1841.

Ed. DUNCAN DUNBAR and Doa. WILLIAM TRACY

of New York, were appointed a committee to make

arrangements for holding the anniversary.

The next quarterly meeting of this Committee

will be held in the house of Br. Nathaniel Colver,

in Boston, on the first Tuesday in February, 1841.

C. P. GROSVENOR,

Recording Secretary.

Editors friendly to the Anti-Slavery cause

requested to give the above one insertion.

Observe This.—The writer, signing himself

"Layman," who has lately been "holding forth

in the columns of the North Carolina Bob. Reviewer

on the subject of slavery is now, by the Editor

of that paper, declared to be "not a Southern man."

Is it the same "Layman" who some time ago received a compliment from that paper as the only writer in a Boston paper who had defended slavery

as he thought? If so we should be glad to know who he is.

Church action on Slavery.

Under date, "Madison county, N. Y. Oct 30, 1840,

a very worthy brother, and an old subscriber to the

Reflector, writes us a long and interesting letter

which we should be pleased to publish entire, if we

had room. We will however, give the substance

of it in a condensed form. I. His introduction he

says, "Dear brother Grosvenor, knowing that you

feel a deep interest in whatever relates to the ac-

tion of the church on the subject of slavery, I think

proper to inform you of a few facts with which I am

personally acquainted." He then states that a

church near him, has pursued the following singu-

lar course. The minister in the month of March

last, "joined it on his brethren as their duty to

commune with slaveholders." In May, he objected

to the reading of the "Address of the A. B. S.

Convention to Northern Churches," in Church meet-

ings. A former pastor had, in a prayer meeting, ob-

jected to the brethren praying for the slave and di-

rected them to confine their prayers to the village

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and every other of like description, be distinctly told that a short time will teach them how untrue it is, to stand in such communion when God is commanding in the greatness of his power, to revolutionize his people, and to try them as silver is tried in a furnace. "Prepare ye the way of the Lord; make his paths straight."

Letter from Br. Weston.

Brother JACOB WESTON, who has been laboring with success, as a missionary, in JAMAICA, has addressed to his American brethren, through us, a long communication, but it is necessary to abridge it considerably, as matter on the same subject is flowing in upon us beyond our power of publication.

"Mount Freedom, Jamaica, W. Indies," Sept. 23, 1840.

Dear Brother,—Though previously unknown to you, I claim the privilege of addressing my Anti-slavery Baptist brethren from these distant shores, through the medium of the paper you conduct. Various reasons induce me to select your paper in preference to any other.

In your speech made at the meeting of the Eng. Baptist Missionary Society, in the Surry Chapel, June 19, which I saw in a London paper, you said—"The American Baptist A. S. Convention, held in April last, appointed a committee, giving them full powers to receive and appropriate money on every subject which stood in connection with the Anti-slavery enterprise. I have long felt deeply for the poor oppressed and down-trodden slave; but, from various considerations, I have not stood forth in public, as many others have done. I have long desired that Baptists in the United States, as well as others, should "remember those in bonds as bound with them." For I saw that, as this spirit and sentiment prevailed, the churches, and nearly all the benevolent operations of the day must be revolutionized. For this I prayed. Not that I wished for a schism in the body of Christ, but I believed that the Lord had a controversy with his people, on account of certain corruptions approved by the body.

Actuated by these views, I cannot express my feelings, when I received the intelligence, &c. feelings, I doubt not, of thousands in New England. I knew that there are even many good christians there who felt the command binding—"Go ye into all the world," &c.—but, if they united themselves with the Baptist B. F. Missions, and cast money into the treasury, they cast it in with the price of blood—with the price of the bodies and souls of God's children. Upon this, they hesitated, &c. I say not this with any unkind feelings towards any member of the acting Board, &c.—they are among my best friends.

There was a time, when darkness covered the people on the subject of Temperance and even of Missions, as well as slavery, &c.—"the time of this ignorance God winked at, but now," the light has broken forth, and "He commands all men to repeat." If ignorant now, they are willingly so. Then, scarcely a copy of the scriptures was to be found. Within three or four years, some sixty thousand copies of the New Testament and parts of the Old have been distributed by agents of the British and Foreign, and the American Bible Societies. The whole Bible has been recently printed in the modern Greek language. It is about to be given also in Hebrew-Spanish to the six hundred thousand Jews on the borders of the Mediterranean sea. Three hundred thousand German Russians in the South of Russia are to be supplied with the word of life in a language which they can read for themselves, and in circumstances of peculiar interest. Indeed all the indications of divine Providence in that interesting section of the world are full of promise. The Society wish that all their fellow citizens could have heard the statements of Mr. Calhoun, and his eloquent appeals in behalf of the Bible cause. They would hereby cordially invite christians of every denomination in the County, together with all the friends of good order and good morals, to unite with them in promoting the philanthropic object of this society.—The contributions for the last two years, though they have been aided in giving many the word of life, have not been so sufficient as might reasonably be expected from so large and wealthy a community as this. Will not the religious congregations of every name give the subject that attention which its importance demands, and act agreeably to suggestions made in a Circular recently distributed throughout the County?

The London Sun of the 19th, after commenting on the latest intelligence from the East, remarks as follows:

"Upon the whole, however, the impression in Paris on Saturday was, that the question would be settled pacifically. Active negotiations were known to be carrying on between the Cabinets of France and England for arranging the basis of a final adjustment, and it is not unknown that already many of the greatest difficulties have disappeared. Already have the Ambassadors of the Four Powers at the Porte been instructed to communicate to the Sultan, that while they admit the abstract right of his Highness to depose Mehemet Ali, they nevertheless trust that in the event of the Viceroy's early submission the sentence will be revoked, and Egypt and a part of Syria granted to the Egyptian Ruler. They have further been commanded to signify to the Porte that as the Commissary-General of the Four Powers have quitted Alexandria, no time ought to be lost in communicating to the Pacha the benevolent and gracious intentions of his Imperial master. We had expected that some such prudent step would be taken, and we are well satisfied that it has been taken so early as to appear the spontaneous act of the Four Powers. That the Porte will offer any opposition to the recommendation of the Four Powers is inconceivable, inasmuch as they have charged themselves with the entire settlement of the question agreeably to the wishes of the porto itself."

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Temperance.

From the London Temperance Journal.
Overflowing Meeting at Exeter Hall.

SPEECH OF MR. O'CONNELL.—(Concluded.)
The movement in Ireland was a radical movement. It was raising men to virtue, it was teaching men to raise themselves. (Cheers.) It was raising the poor, who observed his word, with all the solemnity, but without the profaneness of an oath. (Cheers.) It was giving conscience and mental rest to their proper dominion. The faults of the poor man are their own punishment; his own conscience is his reprover. Regenerated, disenthralled and free, he stands in the majesty of his moral redemption;—not the equal,—no, not the equal—but the superior of the gilded butterflies which flutter round him, emaciated, degraded, and verging to ruin, to the extent of their vicious indulgences. (Loud cheers.) He (Mr. O'Connell) was glad that America had sent her delegates over the sea, and that they had witnessed that proud display of feeling and of principle. (Hear, and cheers.) He was glad to see the chair so worthily filled—he was delighted at that night's exhibition. There was not one in that vast assembly who did not implore to be me an apostle of the principle which had been inculcated. (Hear.) He besought them to take up some of what they had heard. Let me ask—was there any human being worse for belonging to this society?—not one. Let them inquire if there was any man who belonged to it, that was not the better for belonging to it. (Loud cheers.) As heads of families, were husbands not more affectionate to their wives? Were not the children more dutiful? Was not the wife feel that she was married to a man instead of being joined to a brute? (Loud cheers.) Oh let them think of these things when they went to their homes. At public meetings the speaker was almost compelled to use studied language and to use well-rounded sentences that they might fall harmoniously upon the ear;—but those sentences, and that language, did not go half so near the heart, as the frank chit chat round their own fireside. (Loud cheers.) In Ireland, the rich too were taking the pledge. (Hear.) He knew many young gentlemen who it was no credit to know before, and who having taken the pledge, were not in that their friends and relations came with them to it. (Hear.) They were now in every sense of the word. In Macroom, the tea-keepers had got a band of music, and they practised frequently. The love of music was so congenial with the feelings of Irishmen, that their having bands would do much to perpetuate temperance, from the delight, which they feel in listening to, or performing the melodies of their native land. (Cheers.) He saw at Macroom a young man, apparently about seventeen years of age, who wore a temperance medal; he spoke to him and found that he was not a redeemed drunkard. He said, "He had never taken spirits, or even porter: he was just out of his apprenticeship, he was likely to get on well, and he said he wore the medal as an example to others. (Loud cheers.) He (Mr. O'Connell) was glad also to find, that an immense number of ladies were taking the pledge in Ireland, (cheers) and amongst them, as the last newspaper informed him, was his own sister. He repeated, that all the temperance cause in Ireland wanted, was, to be kept perfectly free from all the divisions in that country, in regard to politics, or religion. He asked those who did not know his knowledge of Ireland, to rely upon his judgment, as to what was best for her. He had made up his mind, which was to take the pledge as soon as it was politically safe for him to do so. (Cheers.) He now called upon men of every creed to rejoice in the union they had that night witnessed for the inculcation of a heavenly morality. This union was all they wanted: by softening down asperities, and coming together, they would find, that each other were better fellows than they had thought. (Laughter, and cheers.) Let them henceforth bury in eternal oblivion, the feuds, the bickering, and the hatred with which Christians had disgraced Christianity, (hear,) and let nothing but friendship, union, charity and peace prevail. (Loud cheers.) Let them rejoice at the progress of what had been rightly termed, "a holy cause." There was not a crime to the commission of which drunkendom was not an instigation. (Hear.) There was an old Arabian tale, in which a man to whom the devil had rendered a kindness, was told by him, that he would deal devilishly with him, and that he might either "rob his father, murder his mother, or get drunk," the man chose the last; he got drunk, and then perpetrated both the other crimes. (Hear, hear.) The story sounded comically, but it was literally an exemplification of the conduct of those whom the demon had held in bondage. (Cheers.) Did they ever know an outrage, a disorder, for which the parties did not prove themselves by strong drink? Did any body ever hear of a man preparing himself for a guilty deed by abstinence? (Hear, hear.) Many a miscreant had forfeited his life to the laws of his country, for a crime which he committed, when drunk, and when sober, he would not have thought of. (Hear, hear.) Drunkenness was the devil's armoury, and the weapons were drawn from Hell. Temperance gave to man that equanimity of spirit which fitted him for the discharge of all his social duties, and which enabled him with proper feelings, to come into the presence of his God. (Hear.) In societies which had the establishment of this blessed temperance for their object, they should indeed rejoice. He rejoiced in the "New British and Foreign Temperance Society"; he called upon them to rejoice in all kind societies; in those at Manchester, at Leeds, and in every other place. (Cheers.) And oh, let them also rejoice in Ireland, in long and bitterly calumniated Ireland, who with but seven centuries of wrong upon her, was probably rising in her natural life, a proud example for all the nations of the world. Mr. O'Connell then resumed his seat, amidst great cheering, which was prolonged for some minutes. A gentleman then proposed three cheers for Father Mathew, which were most earnestly given, and were followed by one more most

(Hear, hear.) He enters the public house, sits at the fire, and gets his pot and pipe. Of course he is a politician of some sort; the landlord, or somebody reads the paper; for he is too busy with his pot and pipe; something soon turns up that offends his politics; he gets vexed, and drinks as much more, and smokes as much more out of revenge. (Laughter and cheers.) He then jumps up, and in a rage, thumps the table, makes the pots dance and the pipes fly about, and calls out, "Liberty or death." Liberty! thou poor slave, will never be thine whilst thou art the slave of strong drink. Liberty can never be thine whilst thou art the publican's slave. (Cheers.) Well; he gets drunk and goes to sleep, but that won't do, for the landlord wants to sell his beer, and he knows how to Jeremy diddle the poor drunkard out of his money. He says the man's n'er dying, he'll never get through his work to-morrow, for he's taking his beer. (Laughter.) Come, says the landlord, strike up a song, and somebody begins, "Rule Britannia." Then comes the drunkard from his comfort. (Hear.) Then comes his eyes, licks his lips, and joins in the chorus, "Britons never shall be slaves." (Laughter.) This is his comfort, but he opened his mouth so wide, that the dust got into his throat, (laughter,) and down goes another pint, and up goes another song. (Laughter.)

"A very good song and very well sung.
Which nobody can deny." (Laughter.)

But drunkards are always dry, and off he starts again—

"We went go home till morning."
and he doesn't go home as long as he has a shot in the locker. He finds no trouble in getting drunk; the trouble is in getting sober. (Hear, hear.) Well, at twelve o'clock, this Briton as wouldn't be a slave, having spent all his money, is told he had better go home, for his wife is waiting for him, because for the credit of his house the landlord must shut up. Thereupon he sings again—

"A very good song and very well sung.
We went go home till morning." (Laughter.)

Hollo, says the landlord, you're making a noise there, and the doors are soon opened wide for the Briton. The "Briton" is pushed into the passage where the landlord takes the Briton by the scruff of the neck; he never looks to see if the kennel is clean, or if it is soft lighting or not. (Great laughter,) but out goes the "Briton" slap in the sludge. (Roars of laughter.) There, "Briton," will you now sing?—Britons never shall be slaves?" (Laughter.) Where are you now, Briton? You may stay in the gutter and enjoy sweet home, for nobody will touch thee. (Laughter.) After a while, he gets rid of this "comfort," and having scraped his limbs together, gets up. He scrapes off the dirt, and thrusting his hands in his pockets, up to the elbows, finds them empty, and may sing, "Pockets to let." (Cheers.) He looks up—the rails are out—hammers at the door, to try to get credit, but of course he gets none; and then he shakes his head, and begins to think he's been bit of a fool. "Briton," will you now sing?—Britons never shall be slaves?" while thou art not only a slave, but keepest me to make thee. (Laughter and cheers.) Having scraped himself still to sing, he begins—

"Home, home, sweet home!"—(Laughter.)

Ah! home, indeed; why didn't he go there at first Briton. He manages to find his house, and the windows, mended with many colored papers, lead him to it. There he lies, in the middle of the floor; and what does the Briton find at "sweet home"?—A miserable scraping of a fire. Behind the door there is a long water-mug, or rather part of one, for one night, when he came home drunk, after quarrelling with some one, he took the mug for his enemy, kicked it, and broke off the spout. (Laughter.) On a miserable board is a sooty teapot, and if there is a table, it is so broken, that it can hardly hold a candle. On a chair, is a dirty coffee-kettle, shedding tears of water. (Laughter.) On a miserable bed lie his children, who went to bed without their supper, though they wanted it, and had cried for it. It was a cold night and the rain pattered against the broken window. The fire, for a moment, glimmered up, and showed them the sorrow-worn faces of his children, upon which the tears they had shed for their supper had become baked. They had gone to bed tired, after a hard day's work, and how little would they be fitted for the labor of the morrow. (Hear, hear.) Their hard father calls for his supper. What, "Briton," do you want your supper, after spending two or three shillings in what you call *nutriment*. (Loud cheers.) The blacksmith was right, who said, ale is not nutriment; if you want nutriment you must put your teeth to it. (Laughter.) Well, what is there for supper? There's a bit of the scraping of a butter tub, a penny worth of yellow soap, and a few turnips. (Hear, hear.) And they went on the shelf—(Laughter.) "These are his necessities of life?"—This is the house of the man who has been shouting for liberty. (Loud cheers.) His wife has neither money nor meat. She is haggard, and has no color upon her face, but the marks left by his merciless hands. (Hear, hear.) He begins again to assault her—his weak children jump or rather crawl out of bed, and throw their limbs around their father; but he is a drunkard and beats not their cries. (Hear, hear.) These are the comforts of the drunkard; a furnitureless house—a cupboard without food—a wife in sorrow—his children in rags—and himself, the scorn of others, and a burden to himself. (Laughter.) If that man took the pledge, God would bless him—his wife would bless him—his children would bless him—and the neighbors themselves would bless him. (Loud cheers.) This picture was not too highly colored. If they doubted in what was the extent to which the practice of drinking intoxicating liquors as a common beverage, prevails among professed Christians in England. As they are very free in denouncing what they conceive to be wrong in the practice of American Christians, certainly they cannot complain on account of our being equally faithful towards them.

But the cholera awakened attention to this book both in England and the United States; the ablest physicians now admitting that this disease has verified my opinions.

My large dictionary, and the preparatory studies, cost me twenty year's labor. When I commenced, I was fifty years old, and had begun to wear spectacles. My funds were not adequate to the object; but I imported a few books which were indispensable. I applied to men of great wealth for assistance, but received none from them. A few friends, however, lent me a short time when my own resources failed. My expenses during the execution of this work must have been at least twenty thousand dollars, not including those of a voyage to Europe. The expenses will never reimburse me. When this work was finished, it was difficult to find a publisher. The bookseller, who undertook the publication, could find none of the trade in our large cities who would take a share in the enterprise; and he could not put the work to press till I had endorsed his note to a bank for two thousand dollars.

The first edition has been long since exhausted, and the work is often called for; but my efforts to find a publisher have hitherto failed; and I have no means of supplying the demand, except to authorize the importation of copies of the English reprint.

I have on hand a manuscript sufficient to make a small quarto volume. This is a synopsis of the principal words in twenty languages, arranged in classes under the same radical letters. This work was compiled during my preparation of the dictionary, and the materials sought by a new course of researches, and in exploring a field never before attempted. It would probably throw much light on the history and connection of languages; but no bookseller will publish it, as the sales would not reimburse him.

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On Sunday morning, Mr. Daniel B. Butler, of 123 Madison street, went down to see the steamer President land, foot of Pike street, since which he has not been seen or heard of. It is supposed he was accidentally drowned. He had in his pocket \$500 in notes of the New Hope and Delaware Bridge Bank.

The trial of certain journeymen shoemakers in Boston, charged with a conspiracy, a Trades Union "Concern," has resulted in a verdict of "guilty." The gist of the matter lay in the proof that the society attempted to fix prices for others than themselves, and attempted to coerce journeymen into membership with them.

We learn that the line of Railroad from Vicksburg to Jackson city, was passed over on the 25th of September for the first time by cars, and on the first of October fully opened for the transportation of passengers and merchandise.

The trial of Wm. P. Barnes, at St. Louis, for man-slaughter, in killing Mr. A. J. Davis, has terminated, and he is sentenced one year to the penitentiary.

Mr. Davis, it will be remembered was a native of Northborough, Worcester County. He fell a sacrifice to the spirit of Slavery. What has the North to do with Slavery?

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